

CATHOLIC Historical Researches.

EDITED BY

REV. A. A. LAMBING, A. M.

"Catholic parents, teach your children to take a special interest in the history of our own country. . . . We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past."--*Fathers of the III Plenary Council of Baltimore.*

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American CATHOLIC
HISTORICAL RESEARCHES.

VOL. II.

JULY, 1885.

No. 1.

PRELIMINARY REMARKS.

The rapid increase of the Catholic population, the thorough organization of the Church among us and the stimulus recently given to the investigation of our religious annals, seem to indicate that the time has come for the publication of a periodical especially devoted to American Catholic history. While such a periodical would not infringe on the province of any other, it would be a valuable addition to our literature. Why should not ten millions of Catholics feel sufficient interest in the history of the Church in America, with its victorious and edifying record, to support a periodical devoted to the preservation of its annals? Let their attention be but once called to it, and success is insured.

Influenced by these considerations, and encouraged by the support, limited though it was, extended to the "Historical Researches in Western Pennsylvania, Principally Catholic," which I commenced in July, 1884, I have determined to change the name of the magazine, extend its sphere of inquiry to the whole country, give greater variety to its contents and confine it to the investigation of matters relating to the Catholic religion; though much secular historical data will also necessarily find a place in its pages. The name of the periodical will in future be, "Catholic Historical Researches;" and its sphere will be the Church in North America, but more especially in the United States.

The following will be the principal features of the RESEARCHES:

1. It will contain essays on matters relating to the past history of the Church in this country.
2. It will chronicle the progress of Catholic historical inquiry, and will give a synopsis of the proceedings of the several historical societies here, with some of the more interesting papers read before them.
3. It will reproduce original historical documents, registers, letters, &c., of special interest to Catholics.

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4. It will contain departments for brief historical notes, inquiries and replies.

5. It will also give notices of such recent Catholic historical works as may be sent in for that purpose.

A valuable feature of the RESEARCHES is, that no quotations from books, &c., will be made at second hand, but all will be taken from the original works named; or, where this is impossible, the fact will be expressly stated. This, with the references, which will be carefully given, will not only enable the reader to know upon what authority each statement is made, but will also show where the matter may be found treated more in detail.

The very low price at which the RESEARCHES is issued, placing it within the reach of all, will, it is hoped, secure it sufficient patronage not only to justify its continuance, but also to enable the publisher to increase the size, and the frequency of its issue.

The Reverend Clergy especially are very respectfully requested to lend it their support and encouragement, and to contribute an occasional article, or to send in such historical documents, registers and letters as may be of interest to the Catholic public. The attention of educational institutions and societies having libraries is also called to the advantage of taking the RESEARCHES from the beginning and preserving files of it for reference.

[Read before the Ohio Valley Catholic Historical Society, May 21st, 1885.]

The Establishment of the See of Pittsburg.

The paper which I read at the last meeting of this Society narrated the foundation of the episcopacy in the United States in the foundation of the See of Baltimore, and the selection of Rt. Rev. John Carroll as its first occupant. But the Church increased rapidly in extent and numbers, and rendered sub-division and the erection of new Sees necessary; and although Pittsburg was then in its infancy, and could not boast of more than perhaps half a dozen Catholic families, circumstances pointed to it as certain ere long to become the home of a Bishop.

It will be the purpose of this paper to trace the foundation of this See and its subsequent history, with the government of the Church in Western Pennsylvania till that time.

Soon after the return of Bishop Carroll to the United States after his consecration, August 15th, 1790, he appointed Very Rev. James Pellentz, S. J., Vicar-General of the whole diocese, while other priests were named Vicars-General for different districts. Very Rev. Anthony Francis Fleming, S. J., was appointed to the Northern District, with his residence at Philadelphia. He is named as such in the Acts of the First Synod of Baltimore, held November 7th, 1791;¹ and, although the date of his appointment is not given, it appears probable that he was named to that office soon after the consecration of the Bishop. He died in October, 1793, and was succeeded as pastor of St. Mary's Church by Very Rev. Leonard Neale, afterward second Archbishop of Baltimore, who remained, governing the Church for six years.² But from the date of his withdrawal to the arrival of Rev. Michael Egan, early in 1803, I have not been able to learn who exercised the duties of Vicar-General. But though the Vicar-General of this district held jurisdiction in Western Pennsylvania, I find no instance of his having exercised it over the scattered settlements of that portion of the State, for the reason that access was more readily had to the Bishop at Baltimore than to him.

¹*Concilia Baltimorensia*, p. 11.

²*Lives of the Deceased Bishops*; Clarke, vol. I., p. 125.

But the time was come for the division of the vast Diocese of Baltimore, and the erection of others. Under the benign influence of the government of the United States the Church was rapidly increasing in numbers; and as early as December, 1806, Bishop Carroll proposed to the Holy See the erection of four new dioceses the better to govern the extensive territory; one of which should be at Philadelphia. He at the same time proposed the name of Very Rev. Michael Egan for that See. Speaking of him in one of his letters to the court of Rome, he says: "He is a man of about fifty, who seems endowed with all the qualities to discharge with perfection the functions of the episcopacy, except that he lacks robust health, greater experience, and a greater degree of firmness in his disposition. He is a learned, modest, humble priest, who maintains the spirit of his Order in his whole conduct."³ In his personal appearance he is described as, "Tall, spare, but very straight; nearly six feet high, of sallow complexion, with very black curly hair, mild, pleasing countenance, with eyes modestly cast down."⁴ He was born in Ireland, where he entered the Franciscan Order; but he came to this country in 1801, or early in the following year, and went to assist Rev. A. L. DeBarth, at Lancaster. From there he was transferred to Philadelphia, in 1803, as we have seen.⁵ The Holy See, by a rescript, dated September 29th, 1804, authorized him to found a province of his Order in the United States; but the project did not meet with success. He appears to have been Vicar-General while in Philadelphia, although I have not seen it so stated.

Pope Pius VII., by a Decree, dated April 8th, 1809, erected the See of Philadelphia, among others, and appointed Dr. Egan its first Bishop. But owing to the troubled state of Europe and the imprisonment of the Holy Father, the Bulls did not arrive until September, 1810. He was consecrated at Baltimore, by Bishop Carroll, October 28th, of the same year.⁶

³*The Catholic Church in the United States*; DeCourcy-Shea, pp. 223-225.

⁴Rev. P. A. Jordan, *S. J. Woodstock Letters*, vol. II. No. 3, in *I. C. B. U. Journal*.

⁵*I. C. B. U. Journal*, April 15, 1885. I am indebted to the researches of the editor of this paper for a number of the dates and facts in this Essay.

⁶*The Catholic Church*, &c., pp. 223, 224; *Lives of the Deceased Bishops*, vol. I. pp. 310, 311.

The Church in Western Pennsylvania was still in its infancy, and Bishop Egan paid it but one visit, which took place in the summer of 1811, at which time he dedicated "Old St. Patrick's," the first church in Pittsburg.

It does not enter into the purposes of this paper to narrate the history of the administration of other parts of the diocese. Bishop Egan died July 22d, 1814, and Rev. Adolph Louis DeBarth was appointed administrator of the vacant See. He was born at Munster, in 1774, studied at Bellay and Strasburg, was ordained, and almost immediately driven from his native land by the Revolution. He came to Maryland, and was sent to Lancaster, where he remained until called to Philadelphia.

He administered the diocese for about six years, when he was succeeded, it would appear, a short time before the nomination of the Bishop, by Very Rev. William Matthews. He died at Georgetown, in October, 1844.⁷

The trustees of St. Mary's Church were giving great trouble at this time, and the mitre of Philadelphia was a crown of thorns that no one was willing to wear. It was successively offered to Rev. Ambrose Maréchal, afterward third Archbishop of Baltimore; Rev. John B. David, afterward coadjutor Bishop of Bardstown, and twice to Father DeBarth, who was so ably administering the diocese; but all refused. At length a candidate was found in the person of Very Rev. Henry Conwell, Vicar-General of the Archdiocese of Armagh, in Ireland. The choice was not a happy one. The Bishop-elect was seventy-three years of age, unacquainted with the country, its priests, people and institutions; and, most of all, unable from age to cope with the difficulties by which he was surrounded, or bear the fatigues incident to the administration of so extensive a diocese.⁸ Little is known of his early career, except that he was ordained in 1776; but the circumstances of his nomination are peculiar, and are worthy of note. Being Vicar-General of Armagh, his prospects of succeeding to that See were good, and he was actually chosen upon the death of the incumbent. But during the War of the Peninsula, Rev. Dr. Curtis, president of a college at Salamanca, in Spain, greatly favored the English against their enemies, and in return the general promised to have his sovereign

⁷ *The Catholic Church*, &c., p. 233, note; *Lives of Deceased Bishops*, vol. I., p. 311.

⁸ *The Catholic Church*, &c., p. 227.

use his influence to have the Doctor nominated to a bishopric. Strange as it may appear, the reward was the archiepiscopal See of Armagh, to the exclusion of Dr. Conwell, who was promised the next vacant See of English-speaking Catholics. He appears to have left Ireland about this time, and to have resided in London, after which he went to Paris and lodged at the college of the Society of Picpus. While there the Nuncio at the French capitol called on him with a communication from Rome, informing him that he had been nominated to the vacant See of Philadelphia, and asking him whether or not he would accept.

He took some time for deliberation, before giving his answer. There was then at the college a student, Mr. Patrick O'Neil, whom Dr. Conwell had sent there in 1817, and who was afterward a priest on the mission in Western Pennsylvania and other places, who narrated these circumstances to me a few years ago, when he was in his eighty-third year. Dr. Conwell told Mr. O'Neil that he would accept the mitre of Philadelphia if the latter would promise to come to the diocese. The promise was made, and the mitre accepted, although Mr. O'Neil did not come until after he had been ordained and had served for some time in Ireland.

Dr. Conwell was consecrated in London in the fall of 1820, by Bishop Poynter, and arrived in Philadelphia, November 25th, of the same year. He entered upon the arduous duties of the episcopate, the particulars of which do not enter into the scope of this paper. In the summer of 1826, he visited the eastern part of what is now the Diocese of Pittsburg; but he did not cross the mountains.⁹ Soon after his arrival in Philadelphia, however, he appointed Very Rev. D. A. Gallitzin, of Loretto, his Vicar-General for the western part of the State, who was, consequently, the first resident to exercise ordinatry jurisdiction here. He also thought of making the same distinguished missionary his coadjutor, in the fall of 1827, a promotion of which the Archbishop of Baltimore approved.¹⁰ But, whatever may have been the reason, the appointment was not made. The career of Bishop Conwell was darkened with clouds that continued to thicken; and the measures which his zeal prompted him to take, tended rather to increase than to dispel them. At length, in August,

⁹ *Life of Archbishop Hughes*, Hassard, p. 48.

¹⁰ *Life of D. A. Gallitzin*, Brownson, pp. 364-366.

1827, he was requested to visit the Eternal City, the better to explain the difficulties of his position and have a remedy applied; but circumstances did not permit him to set out until the next summer, when, on the 15th of July, he sailed from New York. The Holy See had appointed Very Rev. William Matthews, of Washington, Apostolic Administrator, during the absence of the Bishop, or until some other arrangement could be made; and he continued to govern the diocese till the appointment of Dr. Kenrick. Bishop Conwell, after remaining eight or nine months in Rome, came to Paris, where he spent some time, and then sailed for the United States. He spent the remainder of his life in retirement in Philadelphia. While in Rome he had proposed the name of Rev. John Hughes, a priest of his diocese, lately ordained, as coadjutor;¹¹ but the choice fell upon Rev. Francis Patrick Kenrick, then superior of the Seminary of St. Thomas, at Bardstown, Kentucky. No choice could have been better. A man of solid and tender piety, varied and extensive learning, and unexampled Christian prudence and firmness, he has left an example for the guidance of all ecclesiastics, works on many subjects replete with erudition, and disciplinary rules that have rid the Church in this country of what was threatening to be the cause of untold evils. He stands forth as the brightest ornament of the American episcopacy. Prior to his consecration, he addressed a pastoral letter to his flock, dated from Bardstown, May 19th, 1830. He was consecrated by Bishop Flagnet, at the same place on the 6th of the following June, as Bishop of Arath *in partibus*, and Coadjutor of the Bishop of Philadelphia, with full powers of administrator.¹²

Francis Patrick Kenrick was born in Dublin, December 3d, 1796. He studied in his native city and afterward in Rome, where his close application and penetrating mind marked him out as likely to become one of the leading scholars of the Church. Some time after his ordination, he accepted the invitation of Bishop Flagnet to come to his diocese, and he accordingly crossed the ocean in the summer of 1821. Coming to Kentucky, he was appointed superior of the Seminary of St. Thomas, at Bardstown, where he remained until the date of his appointment to the See of Philadelphia, training candidates for the

¹¹ *Life of Archbishop Hughes*, pp. 68-71 and 94; *Bibliotheca Americana*, Finotti, p. 170.

¹² *Life of Archbishop Hughes*, p. 100; *Lives of the Deceased Bishops*, vol. I., p. 483.

sacred ministry, and at the same time visiting the surrounding missions. Few have labored more successfully either in reclaiming the indifferent, confirming the good, or refuting the sophistries of the enemies of our holy faith. He was transferred from Philadelphia to the Archiepiscopal See of Baltimore, August 3d, 1851, and died there July 6th, 1863.¹³

Bishop Conwell continued to live in retirement until his death, which took place April 22d, 1842, when he had reached the advanced age of ninety-four, having spent sixty-six years in the sacred ministry. The troubles which had so long existed in Philadelphia, at length yielded to the prudent firmness of Bishop Kenrick.

The affairs of the Church in the western part of the State were now such as to demand the frequent attention of the Bishop; and he accordingly made visitations to that portion of his diocese from time to time. On the occasion of one of these visits, the trustee difficulty, which had been productive of so much trouble in the eastern part of the diocese, began to loom up; but he repressed it with his characteristic promptness and vigor. The circumstances are these, as related by Dr. O'Connor: "Old St. Paul's, the finest church edifice then, perhaps, in the country," and afterward the first cathedral of Pittsburg, "was almost completed. . . . Preparations were made for obtaining a charter, when Bishop Kenrick visited the city. He told the people that lay trustees had done mischief enough, and there should be no more of them in this diocese. The church should be conveyed to him in trust for the congregation. 'What! we built the church,' they said. 'What right has the Bishop to it?' It looked like taking away what was theirs on every title. But the Bishop put the whole question before them in a nutshell. 'The church is yours,' he said to them from the pulpit of St. Patrick's, 'you have a perfect right to do what you please with it. I claim no right to interfere with any appropriation of it you wish to make. You may make of it, if you will, a factory, and I will not interfere. But there is one thing which I do tell you, and it is this: If you wish it to be a Catholic Church, you must comply with the requirements of the law which I have laid before you. Now, do as you please.' This view of the case penetrated the minds of all. The Bishop made arrangements that gave ample security that their moneys would neither be squandered nor

¹³ *Lives of the Deceased Bishops*, vol. I., pp. 473, et seq.

diverted to other purposes; but he was determined that ecclesiastical authority alone should govern the Church."¹⁴ The sequel, it may be added, proved the wisdom of the Bishop's views here as it had done elsewhere.

It was time, however, that measures should be taken for the erection of an episcopal See in Western Pennsylvania. Subject at first to Quebec, then to Baltimore, and now to Philadelphia it had at length attained its majority, and should have its own ruler. The first person to express an opinion on the subject appears to have been Very Rev. D. A. Gallitzin. In a letter to Archbishop Maréchal, dated October 28th, 1823, he says: "Several years ago I formed a plan for the good of religion, for the success of which I desire to employ all the means at my disposal, when the remainder of my debts are paid. It is to form a diocese for the western part of Pennsylvania. What a consolation for me if I might before I die see this plan carried out, and Loretto made an episcopal See, where the Bishop, by the means of the lands attached to the bishopric, which are very fertile, would be independent, and where with very little expense could be erected college, seminary, and all that is required for an episcopal establishment. . . . It could be commenced by establishing a Bishop here who would be merely *Vicarius in Pontificalibus* to the Bishop of Philadelphia, who would give great comfort by administering confirmation in all parts of Western Pennsylvania; at the death of the Bishop of Philadelphia two dioceses could be formed. . . . There are many missions which have never seen a Bishop, and never will, at least not until a Bishop is established on the mountains, and one willing to fulfill the duties of the charge, even at his own expense, without waiting for other recompense than that which comes from above."¹⁵ From these extracts, it would, on the one hand, appear that Bishop Conwell was not in favor of the division, and, on the other, that Dr. Gallitzin expected a See to be established on the mountains, and himself named as incumbent. The same views as to the person appear in the following remarks of an eminent Prelate, written soon after.

¹⁴ *Archbishop Kenrick and his Work*; a Lecture, p. 12.

¹⁵ *Life of D. A. Gallitzin*, pp. 346, 347.

In a letter to Bishop Dubourg, of New Orleans, dated November 28th, 1825, Bishop Flaget, writes : "Should you judge it opportune to demand the erection of a See at Pittsburg, embracing the territory bordering on the Allegheny, and a portion of Virginia, I will unite with you. But, 1st. You should define very distinctly the boundaries of the new diocese. 2d. The Archbishop and the Bishop of Philadelphia, who are both interested, should be consulted, and should unite in the petition. 3d. I would propose the Prince Gallitzin as first on the list, and Mr. Maguire as second. I think the first place due to the former, in consequence of his long and useful services, and for the good he has effected in those quarters ; and because he has already a large establishment which would be very useful to the new bishopric." "We do not learn," adds the biographer of the Bishop of Bardstown, "whether the application was actually made at Rome at this time ; but we may gather from a previous letter of Bishop Dubourg, that he had before petitioned the Holy See to have Dr. Gallitzin appointed a titular Bishop, as a mark of the estimation in which the Holy See held his distinguished services in the cause of religion."¹⁶

The geographical position of Pittsburg pointed it out as a place of future importance not only in the civil, but also in the ecclesiastical order ; and consequently the proper site to be chosen for the new See. Few would have preferred Loretto at the time at which Dr. Gallitzin wrote, and none would have thought of it at a later date. It was not, however, until several years after this time that measures were actually taken looking to the establishment of a bishopric. "As early as 1835, Bishop Kenrick proposed to the Cardinal Prefect of the Propaganda a division of his diocese by the erection of a new See at Pittsburg, and he recommended the appointment of Rev. John Hughes as Bishop either of Philadelphia or Pittsburg, as might seem most expedient to the Holy See. The suggestion was approved, and in January, 1836, the documents erecting the new See of Pittsburg, and transferring Dr. Kenrick to it, and appointing Dr. Hughes coadjutor and administrator of Philadelphia, were actually prepared at Rome." Bishop England, of Charleston, S. C., suggested a canonical impediment, and nothing was done until the meeting of the Third Provincial Council at Baltimore, April 16th, 1837,

¹⁶ *Life of Bishop Flaget*, Spalding, pp. 250, 251.

when the matter was discussed, and the formation of a new diocese for the "Western District of Pennsylvania" recommended to the Holy See.¹⁷ The Fourth Council, which assembled May 16th, 1840, thought it advisable that the See of Pittsburg should, according to the decree of the previous Council, be erected; but no definite action was yet taken.¹⁸ Soon after this, Rev. Michael O'Connor was sent to Pittsburg as Vicar-General of the western part of the State, Dr. Gallitzin having resigned not long after the consecration of Bishop Kenrick. An event so fraught with consequences not only for the Church in Pittsburg, but for that of the entire western part of the State, as the arrival of Dr. O'Connor, is thus humbly chronicled in his notes, now before me: "June 17th, 1841. Arrived at Pittsburg this day (Thursday), lodging at Mrs. Timmons' at \$4 per week." For as yet there was no pastoral residence.

The subject of a See at Pittsburg was again taken up by the Fifth Provincial Council, which assembled May 13th, 1843, and the erection of the bishopric was again recommended to the Holy See, with the name of Dr. O'Connor, as it is believed, as the most suitable person for the new mitre.¹⁹ Both were confirmed. It happened that Dr. O'Connor had set out for Rome on the 5th of the same May to ask of the Holy Father, as a student of the Propaganda, permission to enter the Society of Jesus. The Acts of the Council reached the Eternal City about the date of the arrival of the unsuspecting priest; and the reputation which he already had there, as well as the impression which his appearance, no less than his learning, was calculated to make upon those with whom he came in contact, determined the Pope to consult for the good of the Church, rather than for the wishes of one of her members, by confirming the choice of the council. The surprise and dismay of Dr. O'Connor may well be imagined, when, upon kneeling at the feet of the venerable Pontiff to ask his permission to become a Jesuit, he was forbidden to rise until he should promise to become Bishop of Pittsburg. "You shall be a Bishop first," said the Holy Father, "and a Jesuit afterward." These prophetic words were, as we shall see, literally fulfilled. The Bull

¹⁷ *Life of Archbishop Hughes*, pp. 166-172; *Lives of Deceased Bishops*, vol. I. pp. 500, 501; *Concilia Baltimorensia*, p. 125.

¹⁸ *Concilia Baltimorensia*, p. 162.

¹⁹ *Concilia Baltimorensia*, p. 212.

of his nomination was dated August 7th, and he was consecrated by Cardinal Frasoni, in the Church of St. Agatha, at Rome, on the 15th. Pittsburg was now a See, and had a Bishop.

Michael O'Connor was born in Queenstown county, Cork, Ireland, September 10th, 1810. He received his early education in his native town, and at the age of fourteen, crossed over to Paris, where he continued his studies for a few years, before entering the College of the Propaganda, at Rome, to which he was sent by the Bishop of Cloyne. Here he concluded his course with one of the most brilliant defenses ever witnessed even in that celebrated institution, and was raised to the sacred dignity of the priesthood June 1st, 1833. He was immediately appointed Professor of Sacred Scripture at the Propaganda, and was soon after named Vice-Rector of the Irish College. He returned to his native land, but at what precise time I have not been able to ascertain, and was placed by the Bishop of Cloyne in the parish of Fermoy. After remaining for some time, he accepted the invitation of Bishop Kenrick, in 1839, to come to Philadelphia, where he became rector of the Ecclesiastical Seminary of St. Charles Borromeo. He also engaged in missionary work, building the church of St. Francis Xavier, Fairmount, and was finally sent, as we have seen, to Pittsburg as Vicar-General.

The new diocese embraced twenty-seven of the western counties of Pennsylvania—Blair, Lawrence and Cameron having been formed at a subsequent date—and comprised a little less than half the State, with perhaps not more than one-third either of the entire or of the Catholic population. The Bull of erection designated it merely as "Western Pennsylvania." "This designation not being so well defined as was at first supposed, the Bishops of Philadelphia and Pittsburg agreed to consider the latter as comprising the counties of Bedford, Huntingdon, Clearfield, M'Kean and Potter, and all west of them in Pennsylvania. This was afterward confirmed by the Holy See, the two Bishops having united in an application for that purpose.²⁰ The new county of Fulton having been created before the issuing of this Rescript, it was considered as belonging to the See of Philadelphia, inasmuch as, though previously forming part of Bedford, it was a separate county at the receipt of the Rescript, which

²⁰ *Concilia Baltimorensia*, pp. 291, 292.

described Bedford as the Eastern boundary of the Diocese of Pittsburg."²¹

Dr. O'Connor arrived in Pittsburg, after his consecration, on the 3d of December, 1843, and began the work not only of ruling, but also of forming his new diocese. He appointed Very Rev. James A. Stillenger, of Blairsville, Vicar-General of the diocese in July, 1845, who was succeeded by Very Rev. John Mozetitz before the close of 1849; and he in turn gave place to Very Rev. E. M'Mahon, April 26th, 1852.

But the increase of the Catholic population, the extent of the diocese and the lack of facilities for traveling rapidly from place to place, induced the Bishop to consider the propriety of having the diocese divided by the formation of a new See out of the northern counties. He laid the matter before the Fathers of the First Plenary Council of Baltimore, which assembled May 9th, 1852; and as his reasons for the division were strong, and his voice well-nigh all-powerful, the matter was decided according to his wishes, and the formation of a new diocese with the See at Erie, was recommended to Rome. The Holy Father confirmed the action of the council by a Bull dated April 29th, 1853; and, according to his desire, Dr. O'Connor was transferred to the new See, the Bull transferring him being dated July 29th, of the same year.²² The Diocese of Erie comprised all the counties lying north of Cambria, Indiana, Armstrong, Butler and Lawrence. Bishop O'Connor left for Erie on the 14th of October, 1853, and Father M'Mahon was appointed Administrator during the vacancy.

But the clergy and people of Pittsburg felt deeply the loss of their good Bishop, and united in a petition to the Holy See for his return. The reluctance of Rev. Joshua M. Young, of the Archdiocese of Cincinnati, who had been named to succeed him, to accept the mitre of Pittsburg, seconded their petition, and a Bull was expedited by the Holy See, February 20th, 1854, restoring him to his former bishopric. Failing health induced him, in 1856, to petition Rome for a Coadjutor, and that office was offered to Very Rev. Edward Purcell, of Cincinnati; but he declined. It was offered to Rev. John Burns, of Washington City; but the Bulls in this case were also returned.

²¹*Diocesan Register.*

²²*Lives of the Deceased Bishops*, vol. II., p. 521.

At length, in July, 1859, he crossed the Atlantic to offer his resignation of a See which declining health rendered him no longer able to administer as he would wish; leaving his brother Very Rev. James O'Connor, Administrator. His resignation was accepted, to the great regret of his clergy and people, May 23d, 1860, and the announcement of it made to him on the 15th of the following June. On the 18th of the same month he published, from New York where he then was, his resignation in a brief note in the *Catholic* of Pittsburg, assigning the reason, known to all, his feeble health. He thus closed one of the most successful administrations that has marked the career of the Church in this country. It only remained for him to fulfil the prophecy of the venerable Gregory XVI., and his own long cherished desire, by uniting to the Society of Jesus. He died at Woodstock, Maryland, Oct. 18th, 1872. He was succeeded by Rt. Rev. Michael Domenec, who was consecrated at Pittsburg, December 9th, 1860. But the history of the diocese from that date is so recent as to be within the memory of most of our people, and need not be written.

The only priest now on the mission in the Diocese of Pittsburg who was on it when the diocese was formed, is Rev. A. P. Gibbs, of St. Mary's Church, Forty-sixth street, Pittsburg.

The First See and Bishop on the American Continent.

In the ambition for discovery, the thirst for adventure, and the greed for gold which form features so striking in the character of those who first trod the soil of America, the spiritual welfare of the explorers and the conversion of the natives were not lost sight of; although temporal pursuits too often stood in the way of the spiritual and baffled the best efforts of Queen Isabella, Columbus, the early missionaries and others who could look beyond the present. The career of the first adventurers and their treatment of the natives do not form pictures so dark as they are commonly painted, though they are unquestionably in many instances dark enough.

It is the purpose of the present paper briefly to sketch the appointment of the first Bishop of *Terra Firma*, as he is called, with the location of his See, and a few of the circumstances of his life. The first Prelate in the New World was the Bishop of San Domingo, in Hispaniola or Hayti; but it is not with him that we are at present concerned.

Martin Fernandez de Enciso, a lawyer of San Domingo, into whose previous career it does not concern us to inquire, inasmuch as it is similar to that of many others of his day, came in his adventures, in the year 1510, to the northern shore of the Isthmus of Panama, where a formidable Cique named Zamaco or Cemaco, had a village. He attacked the chief, and after a brief engagement took the place, which, in fulfillment of a vow, he named Santa Maria de la Antigua del Darien, in honor of the sacred image of our Lady of Antigua in Seville. The precise location of the village cannot now be fixed, but it must have been near the site of the present city of Aspinwall. The discoverer of the Pacific ocean, Vasco Nuñez de Balboa, was of the party, who, in the intrigues that followed, in time assumed command. Enciso returned to Spain. A fresh expedition was fitted out and placed in command of Don Pedro Arias Dávila, commonly called Padrarias. It set sail from San Lucar April 11th, 1514. "Padrarias was accompanied by his wife, Isabel de Bobadilla, an estimable lady, niece of the Marquis de Moya. . . . Among the officers were several nobles; and his followers consisted, as was usual in these mad migrations, of persons of every caste, not alone the young and naturally thoughtless, but, if we may credit Peter Martyr, 'no small number of covetous old men' were of the company. They were mostly officials, cavaliers and ecclesiastics, however, for governing, fighting and preaching, offered the chief attractions; and very few artisans, agriculturists, or colonists of value in constructing a permanent and prosperous commonwealth. . . . Chief of the spiritual army, under the title of Bishop of Darien, was Juan de Quevedo, the first Prelate to come to Terra Firma; and with him was a company of Franciscan Friars. The expedition of Padrarias entered the Gulf of Uraba on the 29th of June. "Next day, which was the 30th of June, Padrarias disembarked. The landing, where he formed his brilliant retinue, preparatory to the entry into the metropolis, was a league from town. On one side the governor held by

hand his wife, Doña Isabel, and on the other, arrayed in episcopal robes, walked the Bishop of Darien, while dignitaries, officers, cavaliers, and adventurers followed in the line of march. Near Attigua they were met by the sallow-faced colonists, who, though ragged, were rich both in experience and in gold." (Bancroft.) Thus it was the first Bishop of the American continent took possession of his See. Cemaco's village, still bearing the name of Santa Maria de la Antigua del Darien, was by royal ordinance raised to the title and dignity of a city, with metropolitan prerogatives, ecclesiastical as well as civil.

. . . Juan de Quevedo was a friar of the Order of St. Francis, a native of Bejori, in Old Castile; was consecrated Bishop by Leo X., and died December 24th, 1519." (Bancroft.) In the difficulties which ensued between Padrarias and Vasco Nuñez, the Bishop sided with the latter, as some have it from interested motives; but, be that as it may, there are few whose sympathies will not at this day be with discoverer of the Pacific, rash and daring though he was. This sympathy caused accusations to be made against the Prelate at the Spanish court, among others that of neglecting the conversion of the Indians. But being made from interested motives they are not antecedently probable, nor do the facts of history entirely bear them out. The Bishop at length visited Spain in the interests of the colony, where, as we have said, he died.

The See was afterward translated to Panama, the formal act of the foundation of which place is dated August 15th, 1519. "The royal order to move it, with the clergy and paraphernalia of the church, as well as the vecinos and the hospital, bearing date the same as the order making Panama a city, namely, September 15th, 1521. On the death of the first Bishop of Darien, Juan de Quevedo, a successor was appointed in the person of Fray Vincente de Peraza." (Bancroft.) "The city of Panama has since changed its place, having been withdrawn a little to the west. The Bishop assumes the title of Primate of *Terra Firma*, although a suffragan of Lima."¹

¹Charlevoix' *History of New France*. Shea's translation, vol. I., pp. 27-31; Irving's *Life of Columbus*, vol. III.; *Works of Hubert Howe Bancroft*, vol. VI., chapters VII. and X-XV. It is much to be regretted that an historian of such industry and resources as the last named, should possess so little of the dignity of his calling as his style evinces.

Notes.

WHEN the Marquis de la Fayette visited the city of Pittsburg in his tour through the United States, in the summer of 1825, he stood sponsor for the late Mr. Gilbert La Fayette Beelen Fetterman. The entry (which is No. 421 from the date of the arrival of Father Maguire) in the baptismal register of St. Patrick's church, now kept at St. Paul's cathedral, reads thus, with certain words supplied that are only found at the beginning of the register, but which are necessary to complete the sense:—"4to Junii, (1825, Baptizatus est) Gilbertus La Fayette de Beelin fil: (filius) Washington et Sara Fetterman, e fonte susceptus a Generali la Fayette." (CAROLUS B. MAGUIRE.)

The translation would read: "421, June 4th, 1825, was baptized Gilbert La Fayette Beelen, son of Washington and Sara Fetterman. He was received from the font by General La Fayette.

CHARLES B. MAGUIRE.

Mrs. Sarah Baldwin, wife of Hon. Henry Baldwin, member of Congress, and afterward Justice of the Supreme Court of the United States, was with the General, but inasmuch as she was not a Catholic, her name was not, according to the laws of the Church, entered in the register. This settles an important point. When was La Fayette in Pittsburg? Baron de Beelen, the great-grandfather of Mr. Fetterman and father of Anthony Beelen, from whom M. F. derived his name, is thus referred to in Bancroft's *History of the Constitution*, (Preface, p. XI.): When Joseph II. attempted to open the river Scheldt, he designed to establish commerce between Belgium and the United States, and to promote that end he sent the Baron de Beelen Bertholff to reside in Philadelphia, not as an accredited minister, but as an observer and correspondent. I possess an ample selection from his careful reports, extending from March, 1785, to the end of September, 1788.

¹He spells his name in the register Maguire, not McGuire.

Registres des Baptesmes et Sepultures.

[CONCLUDED.]

Sepulture de Jean Baptiste Matthe de la paroisse du Cap Santé ditte la Ste famille. L'an mille sept cent cinquante six le sixiesme de Septembre s' esté noyé dans le belle Rivière le nommé Jean baptiste Matthe de la paroisse du Cap Sante ditte la S^{te} famille lequel estoit agé de vint ans ou environ son corps a esté inhumé dans le cimetiere du fort Duquesne sous le titre de l'Assomption de la S^{te} Vierge a la belle Riviere, et cela avec les ceremonies ordinaires par nous ptre Recolet sous signé Aumonier du Roy au susdit fort Duquesne en foy de quoy nous avons signé

fr. DENYS BARON P. R.
Aumonier.

Sepulture de Thomas jiroux de la paroisse de St. Thomas. L'an mille sept cent cinquante six le cinquième de Décembre est decédé au fort Duquesne sous le titre de l'Assomption de la S^{te} Vierge à la belle Rivière le nommé Thomas jiroux agé de vint et un an ou environ après avoir receu les saints sacremens de penitence et dextrem onction son corps a esté inhumé dans le cimetière des picostés et cela avec les ceremonies ordinaires par nous ptre Recolet sous signé Aumonier du Roy au susdit fort duquesne en foy de quoy nous avons signé

fr. DENYS BARON P. R.
Aumonier.

Bap. du vieux Christiguay grand chef Iroquois. L'an mille sept cent cinquante six le dix sept decembre a esté baptisée avec les cérémonies ordinaires de la S^{te} Eglise Romaine nostre Mère Jean baptiste Chistiguay grand chef Iroquois agé de quatre vint quinze ans ou environ lequel estant dangereusement malade a demandé ardemment le St. baptesme lequel luy a esté administré le mesme jour

Register of Baptisms and Interments.

[CONCLUDED.]

In the year one thousand seven hundred and fifty-six, on the sixth of September, was drowned in the Beautiful River (a man) named John Baptist Matthe, of the parish of Cape Santé, called the Holy Family, who was aged twenty years, or thereabout. His remains were interred in the cemetery of Fort Duquesne, under the title of the Assumption of the Blessed Virgin at the Beautiful River, and that with the customary ceremonies, by us, Recollect priest, the undersigned chaplain of the abovementioned Fort Duquesne. In testimony whereof we have signed :

FR. DENYS BARON, P. R.,
Chaplain.

In the year one thousand seven hundred and fifty-six, on the fifth of December, died at Fort Duquesne, under the title of the Assumption of the Blessed Virgin at the Beautiful River, (a man) named Thomas Jiroux, aged twenty-one years, or thereabout, after having received the holy sacraments of Penance, and Extreme Unction. His remains were interred in the smallpox¹ cemetery, and that with the customary ceremonies, by us, Recollect priest, the undersigned chaplain of the King, at the abovementioned Fort Duquesne. In testimony whereof we have signed :

FR. DENYS BARON, P. R.,
Chaplain.

In the year one thousand seven hundred and fifty-six, on the seventeenth of December, was baptized with the customary ceremonies of our Holy Mother the Roman Catholic Church, John Baptist Christignay,² Great Chief (of the) Iroquois, aged ninety-five years, or thereabout, who being dangerously sick, earnestly desired Holy Baptism,

Interment
of John
Baptist
Matthe, of
the parish
Cape Santé,
called the
Holy
Family.

Interment
of Thomas
Jiroux, of
the parish
of St.
Thomas.

Baptism
of the aged
Christi-
guay,
Great Chief
of the
Iroquois,

que dessus par nous pre Recolet sous signé Aumonier du Roy au fort Duquesne le parain a esté le Sieur Chavaudray interpret des Iroquois lequel a signé avec nous

JH. CHAUAUDRAYE.
fr. DENYS BARON P. R.
Aumonier.

Bap. de
Louis An-
glois de
nation
duquel on
ignore le
nom
du père
et de la
mère.

L'an mille sept cent cinquante six le vint cinq Decembre a esté baptisé sous condition par nous pre Recolet sous signé aumonier du Roy au fort duquesne sous le titre de l'Assomption de la S^{te} Vierge a la belle Rivière Louis Anglois de nation agé de dix huit mois ou environ, duquel on ignore le nom du père et de sa mere lequel est en la puissance des Sauvages Loups, et qui estant dangereusement malade je sous signé pte Recolet sous signé aumonier du Roy au susdit fort certifie luy avoir administré le Sacrement de baptesme et cela avec les ceremonies ordinaires de notre mère de S^{te} Eglise, le parain a esté Monsieur Mutigny escuyer sieur de Variant enseigne en pied dans les troupes du detachement de la marine la maraine Marie Joseph saldé femme du sieur Roquette sergent dans les troupes lesquels parain et maraine ont signé avec nous

MARIE JOSETE SADE.
MUTIGNY DE VASSORY.
fr. DENYS BARON P. R.
Aumonier.

Bap. de
françoise
Angloise de
Nation le
nom du
père et de la
mère de la-
quelle on
ignore.

L'an mille sept cent cinquante six le vint cinq decembre a esté baptisé sous condition par nous pre Recolet, sous signé aumonier du Roy au fort Duquesne sous le titre de l'Assomption de la S^{te} Vierge françoise angloise de nation agée de quinze mois ou environ de laquelle on ignore le nom du père et de la mère qui estant en la puissance des sauvages Loups et endanger de mort je sous signé aumonier du Roy au susdit fort Duquesne certifie luy avoir administré

which was administered the same day as above, by us, Recollect priest, the undersigned chaplain of the King at Fort Duquesne. The god-father was the Sieur Chavaudray, interpreter of the Iroquois, who signed with us.

JH. CHAUAUDRAYE.

FR. DENYS BARON, P. R.,
Chaplain.³

In the year one thousand seven hundred and fifty-six, on the twenty-fifth of December, was baptized conditionally, by us, Recollect priest, the undersigned chaplain of the King at Fort Duquesne, under the title of the Assumption of the Blessed Virgin at the Beautiful River, Louis, of English parentage, aged eighteen months, or thereabout, the name of whose father and mother was unknown, whose father is a prisoner among the Loup (Mohegan) Indians, and who being dangerously sick, I, Recollect priest, the undersigned chaplain of the King at the abovementioned fort, certify to have administered to him the sacrament of Baptism, and that with the customary ceremonies of our Holy Mother the Church. The god-father was Monsieur Mutigny, Esquire, Sieur de Variant, ensign in the infantry of the detachment of the marine; the god-mother Mary Joseph Saldé, wife of Sieur Roquette, Sergeant in the forces, whose god-father and god-mother signed with us.

Baptism of
Louis, of
English
parentage,
the name
of whose
father and
mother is
unknown.

MARY JOSEPH SALDÉ.

MUTIGNY DE VASSORY.

FR. DENYS BARON, P. R.,
Chaplain.

In the year one thousand seven hundred and fifty-six, on the twenty-fifth of December, was baptized conditionally, by us, Recollect priest, the undersigned chaplain of the King at Fort Duquesne, under the title of the Assumption of the Blessed Virgin, Frances, of English parentage, aged fifteen months, or thereabout, the name of whose father and mother is unknown, who being prisoners among the Loup (Mohegan) Indians and in danger of

Baptism of
Frances, of
English
parentage,
the name
of whose
father and
mother is
unknown.

le sacrement de Baptême et cela avec les ceremonies ordinaires le parain a esté le Sieur Charles fleure d'épé, La maraine françoise Langfort irlandoise de nation et catholique de Religion, lesquels ont signé avec nous

FRANCOISE LANFORD.

IGNACE CHARLIE FLEUR D'EPE.

fr. DENYS BARON P. R.,

Aumonier.

L'an mille sept cent cinquante six le vint sept decembre a esté baptisé sous condition et avec les ceremonies ordinaires, françois Marie, anglois de nation agé de trois ou environ dont on ignore le nom du père et de la mère qui est en la puissance de Monsieur de Lignery, commandant du fort Duquesne le parain a esté Monsieur Louis, Escuyer, Sieur Dubuisson lieutenant dans les troupes du detachment de la marine, la maraine Suzanne Magdeleine Manseau lesquels ont signé avec nous

Bapt. de
françois
Marie
Anglois
de
Nation,
dont on
ignore le
nom du
père et de
la mère.

DUBUISSON.

SEZANE MADELENE MASSO.

Fr. DENYS BARON P. R.

Aumonier.

L'AN mille sept cent cinquante six le deux d'octobre a esté baptisé Denys sauvage Outaonois age de douze ans ou environ lequel estant dangereusement malade a demandé le St. Baptême que nous nous pre Recolet sous signé avons administré ainsi nous avons signé

Bap. de
Denys
Sauvage
Outaouais.

fr. DENYS BARON p. R.

Aumonier.

death, I, the undersigned chaplain of the King at Fort Duquesne, certify to have administered to her the sacrament of Baptism, and that with the customary ceremonies. The god-father was Charles Fleur d' Epe, the god-mother Frances Langford, an Irishwoman and a Catholic, who have signed with us.

FRANCES LANGFORD.

IGNATIUS CHARLES FLEUR D' EPE.

FR. DENYS BARON, P. R.,
Chaplain.

In the year one thousand seven hundred and fifty-six, on the twenty-seventh of December, was baptized conditionally and with the customary ceremonies, Frances Mary, of English parentage, aged three,⁴ or thereabout, the name of whose father and mother is unknown, and who is in the custody of Monsieur de Lignery, commander of Fort Duquesne. The god-father was Monsieur Louis, Esquire, Sieur Dubuisson, lieutenant in the forces of the detachment of the marine, the god-mother Susan Magdelene Manseau, who have signed with us.

Baptism of
Frances
Mary, of
English
parentage,
the name
of whose
father and
mother is
unknown.

DUBUISSON.

SUSAN MAGDELENE MANSEAU.

FR. DENYS BARON, P. R.,
Chaplain.

In the year one thousand seven hundred and fifty-six, on the second of October, was baptized, Denys, an Ottawa Indian, aged twelve years, or thereabout, who being dangerously sick, desired Holy Baptism, which we, Recollect priest, the undersigned, have administered to him. Thus we have signed :⁵

Baptism of
Denys, an
Ottawa
Indian.

FR. DENYS BARON, P. R.,
Chaplain.

Sepulture
de Denys
Savages
Outaouais.

L'an mille sept cent cinquante six le dix octobre est decelé auprès du fort Duquesne Denys sauvage Outaouois agé de douze ans ou environ ayant esté baptisé le deux du present mois son corps a esté inhumé dans le cimetière du susdit fort duquesne et cela pour nous pre Recolet sous signé aumonier du Roy au dit fort ainsi nous avons signé

Fr. DENYS BARON P. R.
Aumonier.

CERTIFICAT.

NOUS sous signé Protonotaire de la Cour Supérieure pour le Bas Canada, dans le district de Montréal, certifions que les cinquante sept Extraits ci dessus, et des autres parts ecrites, sont en tout conformes aux originaux qui se trouvent dans les Registres des Actes de Baptêmes, Mariages et Sepultures faits au Fort Duquesne pendant les années mil sept cent cinquante trois, mil sept cent cinquante quatre, mil sept cent cinquante cinq et mil sept cent cinquante six; les dits Registres déposés dans les archives de la dite Cour, dont nous sommes dépositaires.

Montreal le dixieme jour de Mars mil huit cent cinquante huit.

MONK COFFIN & PAPINEAU,
P. S. C.

[L. S.]

In the year one thousand seven hundred and fifty-six, on the tenth of October, died in Fort Duquesne, Denys, an Ottawa Indian, aged twelve years, or thereabout, having been baptized on the second of the present month. His remains were interred in the cemetery of the abovementioned Fort Duquesne, and that by us, Recollect priest, the undersigned chaplain of the King, at the said fort. Thus we have signed :

Interment
of Dennis
an Ottawa
Indian.

FR. DENYS BARON, P. R.,
Chaplain.

CERTIFICATE.⁶

WE, the undersigned notaries of the Supreme Court of Lower Canada for the District of Montreal, certify that the fifty-seven extracts written above, and in other places, are in perfect conformity with the originals which are to be found in the Registers of the Acts of Baptisms, Marriages and Interments made at Fort Duquesne during the years one thousand seven hundred and fifty-three, one thousand seven hundred and fifty-four, one thousand seven hundred and fifty-five and one thousand seven hundred and fifty-six. The said Registers are preserved in the archives of the said Court whereof we are the custodians.

Montreal, the 10th of March, one thousand eight hundred and fifty-eight.

MONK, COFFIN & PAPINEAU.

[L. S.]

S. P. C.

NOTES.

1. With the *Gazette* I must say that the only translation I can find for this old French word, which is at all admissible in this place, is "marked with small-pox." Although this is the only mention of that disease so dreaded by the Indians, and so fatal, as all frontier history attests, it is yet possible that as a precaution a separate cemetery was set apart for those who died of it. The English, even in this precise locality, did not hesitate to use the small-pox as an auxiliary to their forces against the Indians, a few years later, as the following letter of General John Amherst to Colonel Bouquet, written in July, 1763, shows:

"Could it not be contrived to send the *small-pox* among these detestable tribes of Indians? We must on this occasion use every stratagem in our power to reduce them.
(Signed) J. A."

Bouquet replies:

"I will try to inoculate the ——— with some blankets that may fall in their hands, and take care not to get the disease myself. As it is a pity to expose good men against them, I wish we could make use of the Spanish method, to hunt with English dogs. . ." Amherst rejoined: "You will do well to inoculate the Indians by means of blankets," &c. This correspondence is among the manuscripts of the British Museum, *Bouquet and Haldimand Papers*, No. 21, 634.—*The Conspiracy of Pontiac*, Parkman, vol. II. pp. 39, 40.

2. The extraordinary age of this chief, and the proximity of death perhaps impelled him to demand baptism; for the Iroquois were very slow to embrace the true faith. The name is also spelled Chistiguay.

3. The order of entries here in the *Gazette* translation differs a little from that in the *Register*.

4. Whether this "three" means days, months or years, the *Register* furnishes no means of determining. In the *Gazette* translation it is "three years."

5. No reason can be assigned for the transposition of this and the following entries, except perhaps, that they may have been copied from a separate record in the archives.

6. This certificate is not found in the published copies of the *Register*, but was sent to me by Mr. Shea.

Original Documents.

The arrival of Dr. O'Connor as Vicar-General, and later as Bishop of the newly-erected See of Pittsburg, has been narrated in another part of the RESEARCHES. The following from his notes, now in my possession, will be read with interest, as affording a correct idea of the condition of the Church in a considerable part of his diocese at the date of his elevation to the episcopacy, forty-two years ago.

“MEMORANDA OF THE VISITATION OF THE DIOCESE OF PITTSBURG, A. D. 1846.

“Left Pittsburg in company with Rev. P. Muller, C. SS. R., on Thursday, 18th July. Arrived in Butler on Friday, the 19th. Visited St. Mary's Church, Clearfield township, on the following day. Confirmed eight persons. The church was blessed, 1845, by Rev. P. Muller. It is of brick, 60 x 30 in the clear, and 20 feet high; out of debt. It is for the use of the German Catholics of the neighborhood, who number now about forty families.

“On Sunday, 21st, visited St. Peter's Church, Butler. Confirmed fifty-three persons. The church is very small. Exhorted the congregation to commence a new one. A committee of the congregation called in the afternoon and promised to do so. Rev. R. Kleineidam is placed here for the Germans of the congregation, and Rev. M. Mitchell for the English. There are about — English and — Germans in the two congregations.

“On Monday, the 22d, left for Red Bank *via* Worthington and Waterson's Ferry. On Tuesday arrived at Red Bank, Clarion county. Held the visitation at the church of St. Nickolas, on Wednesday. Confirmed seven persons. This is a small frame church, built now several years, and in decay. There are fifteen families in the immediate neighborhood, and about twenty more in the southern part of the county, to whom it is the nearest church. Rev. M. Hoy, pastor.

“On Wednesday came to Brookville. About fifteen families of Catholics live about the county. They think of building a small church. On Thursday we proceeded through Luthersburg to Gram-

pion Hills. Stopped at Danver's, about three miles from turnpike, on the State Road leading to Tyrone.

"On Friday, 26th, visited church of St. Bonaventure, on the farm belonging to church, which contains about 100 acres. The church is a small log building. Had not been visited by a priest since April, 1845. Confirmed two adults.

"On Thursday, 28th, visited church of St. Francis of Assissium, at Clearfield. None confirmed. No clergyman visited this place since April, 1845. No instruction given to the children. About thirty or thirty-five families live in this county, besides the congregation of Frenchville, and depend upon the two last-named churches.

"Announced that Rev. Mr. Berbigier, pastor of Frenchville, will visit these two churches once a month.

"On Monday traveled to Frenchville. On Tuesday held the visitation there. Confirmed none. Number of souls not quite 400. Ordered the pastor to send an accurate account.

"Wednesday, 1st July. Traveled to Elk county through twenty miles of wood without a house. Crossed Sinnemahoning at Warner's (Caledonia,) thence to Kersey. No notice of my arrival having been received, thence we proceeded to St. Mary's town, where we arrived at twelve o'clock at night. Father Alexander had departed for Baltimore two days before. There are now about 1200 souls at St. Mary's town. Two Redemptorist Fathers reside there." [Here he found it necessary to make certain changes in regard to the deed of the property; he also required the custom of firing musketry at the celebration of some feasts be discontinued.] "Leaving St. Mary's on the 6th, was accompanied by almost all the congregation in procession. Confirmed twenty-nine on the 5th.

"Visited Kersey on the 4th." [Here there is some confusion of dates.] "Much dissatisfied with the congregation there for neglect in attending church, and tippling. Counted ninety-two souls in this congregation.

"On the 6th, went part of the way to Smethport, where we arrived on the 7th. Lodged with Mr. Hawkins, P. M., an Episcopalian. Visited a small church on Mr. Keating's property, on the 8th. The church was built by him. Did not consecrate it or graveyard, it being

yet in an unfinished state. Smethport is fifty-five miles from St. Mary's. Preached in the court-house on the evenings of the 7th and 8th.

"On the 9th, went to Coudersport, twenty-six miles. There learned of a Catholic settlement lately formed, consisting of 100 souls; about twenty more Cath. in the county. Went there on the 10th; said Mass there on the 11th. Same day preached in Coudersport at one o'clock. The above settlement is about eighteen miles from Coudersport. That evening came about twenty-four miles to Turtle Point, M'Kean county. About fifty souls there; about fifty near Smethport. Officiated at M'Mahon's house on the 12th, and went that evening to Olean.

"On the 13th, came through Indian Reservation and Cold Spring, and slept at Webb's, south of Pennsylvania line. On the 14th, came to Warren, 100 miles from " [here are certain abbreviations which are given as well as they can be deciphered]. "Tue. U. P. Mass was celebrated at Marks', near Warren, on the 16th; at Archibald's, lower down, on the 17th. About 110 Catholics were counted in Warren county, including only sixty-two in Tidioute. Confirmed one girl, in Warren. (Sunday.) On the 19th celebrated Mass in St. Stephen's, Oil Creek. Confirmed fourteen. There are about 106 souls in Oil Creek and neighborhood; eighty-two in Rome township; fifty-eight in Venango county, not far off. Many very careless and half lost.

"A church is about being built in Warren; \$500 have been subscribed. Preached twice in the court-house in W."

Then follows the entry, July 16th, of the baptism of two infants.

"On the 7th, passed through Tentonia, where Mr. Muller baptized two children of a Catholic, late member of the Fourierite settlement which had been formed there and exploded.

"On the 20th, proceeded to Franklin. No confirmation.

"On the 21st, to Shippenville and Cooper's settlement.

"On the 22d, held visitation at the church of St. Michael's. Confirmed—and blessed the cemetery.

"On the 23d, visited the congregation of the Wilderness. A church has been commenced here, but having been badly built it had

fallen down. It has been again commenced, and the walls are run up.

"On the 24th, had Mass at Vogelbacher's. A new church has been commenced here; the walls are now up. That evening preached to a crowded audience in Clarion town.

"There are over 1,800 Catholics in Clarion county altogether, counted by Rev. Mr. Hoy, the only priest now in this county. As nearly half of them are Germans, I determined to send a German priest as soon as possible.

"On the 25th went through Shippeuville and Emlenton to Murrinsville.

"On the 26th, held the visitation at Murrinsville. Confirmed. There are about 500 souls in this congregation. The church was built almost entirely at the expense of F. Murrin. The title has not been made as yet to me.

"Thus ended the first circuit this year, having returned to Pittsburg through Butler on the 27th."

But it did not end with this, for we shall now see that he resumed the visitation after the lapse of a few weeks. The memoranda continues :

"Aug. 17th. Resumed the visitation of this year. Came to Beaver in the steamer 'Comet.' There is in Beaver a small frame church 30 x 40 (Sts. Peter and Paul). About 230 souls in the congregation, and about forty more at Shousetown. Confirmed twenty-nine. Advised that pews be erected in the church as the only means to obtain support for a priest. There is a cemetery about two miles off not blessed nor deeded to me.

"Aug. 19th. Proceeded to New Bedford through New Castle. Should have gone through Greensburg and Mount Jackson. On Mr. Murrin's farm, two miles from New Bedford, a church is being erected. About forty Catholics live about within the district attached to this church in Pa. and as many more near it in Ohio. Confirmed here *seven* on Aug. 20 and 21.

"Aug. 21st. Traveled through Sharon to Greenville. On the 22d of Aug. held visitation there. Greenville is a rising town, said

to contain near 1,500 inhabitants. Being on the canal much business is done here. Rev. M. Mitchell said Mass here in a school house. Confirmed *one*. About one hundred Catholics reside in the district. They promised to take immediate steps to have a church erected here.

“Aug. 22d. After visitation at Greenville, came to St. Raphael church, three miles N. W. of Mercer. Here was joined by Rev. M. Muller.

“Aug. 23d. Confirmed forty-six in the above church. There are about 300 or 350 souls attached to the congregation.

“Aug. 24th. Proceeded through Georgetown to Meadville.

“Aug. 25th. Through Waterford to Erie. There is a small frame chapel in Erie for use of the English congregation. The lot with improvements have been conveyed to Mr. Hamot in exchange for another in a more central situation, on which it is contemplated to erect a new church. Some collections have been made already for the purpose by Rev. P. Brown.

“St. Mary's is the title of the German church, Rev. F. Brænner, pastor. There are about 450 English Catholics in this congregation and 900 Germans. About seventy-five Germans live near ——— church, Elk County Creek, which I did not visit. Confirmed sixty-four at St. Mary's. Preached in the court-house on the evening of the 26th.

“Aug. 27th. Went on to Cussewago. Here there are about 500 Catholics including Maguire's Settlement about ten miles south of this place. A very poor log church is now used. A new good frame building, with tower, &c., is being erected near Crossingville, the deed of which I obtained and got registered. Confirmed ten at Cussewago.

“Aug. 26th. Went through Meadville to French Settlement.

“Aug. 29th. Held visitation at church of St. Hypolitus. Confirmed nine. About 400 French, 60 English, 140 Germans in the neighborhood. The church has been lately enlarged and lined inside with boards, and tower erected with a bell.”

In another place in his Notes, he gives the following: “Estimate of souls in different congregations, Diocese of Pittsburg, Aug, 1846, Butler, German 800, English 400; Clearfield, E. 250; Clarion, E.

and G. 1,850; Clearfield and Grampion Hills, 200; Frenchville, 360; St. Mary's, 1,200; Potter Co., 120; M'Kean, 110; Warren, 130; Oil Creek, 250; Kersey, 120; Murrinsville, 500; Beaver, 230; New Bedford, 40; Greenville, 100; Mercer, 300; Erie, G. 900, E. 450; Elk Co., 75; Cussewago, 500; St. Hypolite, 600."

Washington and the Catholics of the United States.

Whatever tends to preserve in the minds of Americans the memory of General Washington, his virtues, his achievements and his well won and honored title of Father of his Country, cannot be a matter of indifference to truly patriotic citizens. But it may not be generally known that the then much misunderstood and maligned Catholics were among the first to offer the illustrious hero their felicitations on the occasion of his election as first President of the United States, in 1789. For the information of our readers we give both the address and reply, which are couched in the following terms :

"ADDRESS OF THE ROMAN CATHOLICS OF AMERICA TO GEORGE WASHINGTON.

SIR :—We have been long impatient to testify our joy and unbounded confidence on your being called by a unanimous vote to the first station of a country, in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. Our congratulations have not reached you sooner, because our scattered situation prevented the communication and collecting of those sentiments which warmed every breast. But delay has furnished us with the opportunity, not only of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war you shield them from the ravages of armed hostility; in peace you establish public tranquility by the justice and moderation not less than by the vigor of your government. By example as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens.

You encourage respect for religion, and inculcate by words and actions, that principle on which the welfare of nations so much depends—that a superintending Providence governs the events of the world, and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of your country have produced already the happiest effects. Under your administration America is animated with zeal for the attainment and encouragement of useful literature; she improves agriculture, extends her commerce, acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by the recollection that you, Sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us on another account; because whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defense under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them where they have been granted, and expect the full extension of them from those States which restrict them,—when we solicit the protection of heaven over our common country, we neither omit nor can omit, to recommend your preservation to the singular care of divine Providence, because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

In behalf of the Roman Catholic Clergy,

J. CARROLL.

In behalf of the Roman Catholic Laity,

CHARLES CARROLL, of Carrollton,

DANIEL CARROLL,

THOMAS FITZSIMMONS,

DOMINIC LYNCH.”¹

¹*Lives of the Deceased Bishops*, vol. I. pp. 56, 57.

“ TO THE ROMAN CATHOLICS OF THE UNITED STATES,

DECEMBER, 1789.

GENTLEMEN :—While I now receive with much satisfaction your congratulations on my being called by a unanimous vote to the first station in my country, I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the general government, you will do me the justice to believe, that your testimony to the increase of the public prosperity enhances the pleasure, which I should otherwise have experienced from your affectionate address.

“ I feel, that my conduct in war and in peace has met with more general approbation, than could reasonably have been expected ; and I feel myself disposed to consider that fortunate circumstances, in a great degree, resulting from the able support and extraordinary candor of my fellow citizens of all denominations.

“ The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country, in the permanent duration of its freedom and independence. America, under the smiles of Divine Providence, the protection of a good government, the cultivation of manners, morals, and piety, can hardly fail of attaining an uncommon degree of eminence in literature, commerce, agriculture, improvements at home, and respectability abroad.

“ As mankind become more liberal, they will be more apt to allow, that all those who conduct themselves as worthy members of the community, are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality. And I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation² in which the Roman Catholic religion is professed.

“ I thank you, gentlemen, for your kind concern for me. While my life and my health shall continue, in whatever situation I may be,

²France.

it shall be my constant endeavor to justify the favorable sentiments you are pleased to express of my conduct. And may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government enjoy every temporal and spiritual felicity.

GEORGE WASHINGTON."³

Queries.

Queries on Catholic historical points sent in by persons desiring information will be inserted. Replies will also be inserted when given.

1. The first episcopal See in the New World was that of San Domingo, Hayti. (1) What was the precise date of its erection; and (2) who was the first Bishop?

2. Who can give a brief sketch of the life of the abbe Boisnancier, who was appointed Bishop of Gallipolis, on the Ohio river, about the year 1790?

3. (1) By whom, (2) when and (3) where was the first Mass celebrated in the Western Hemisphere? Barry in his *History of Christopher Columbus* (p. 262) says: "Father Juan Perez de Marchena . . . was the first minister of Jesus Christ that trod the soil of the new World." Hassard, *History of the United States* (p. 23) says: "Perez is supposed to have accompanied Columbus on his second voyage."

4. In Kipp's *Early Jesuit Missions*, (page 139,) we read in the letter of Father Rouband: "On the 12th of July (1757), I left St. Francis, the principal village of the Abnakis mission, to return to Montreal. The object of my voyage was merely to conduct to M. the Marquis de Vaudreuil, . . . a deputation of twenty Abnakis destined to accompany Father Virot, who has gone to attempt the foundation of a new mission among the Loups at Oyo, or the beautiful river." The Loups were principally on the upper waters of what is now called the Allegheny river, although found elsewhere; and all the missions in Western Pennsylvania were then in the hands of the

³ *Writings of Washington*.—Sparks, vol. XII., pp. 177-179.

Recollects. (1) Who was this Father Virot ; (2) did he succeed in founding the proposed mission ; (3) and, if so, where ? I have not seen his name mentioned in any other place ; nor have I heard of the establishment of the Loup mission. Can any one throw light on this point ?

5. Who first received all the Holy Orders of sub-deacon, deacon and priest in the United States ? It is certain that Rev. Stephen Theodore Badin was the first raised to the dignity of the priesthood ; but it is said that he was ordained deacon in France, and hence a counter-claim is set up in favor of Dr. Gallitzin. Archbishop Spalding, from whom all others seem to have received their information, says, in his *Sketches of Kentucky*, (pp. 57, *et seq.*) : " M. Badin was born of pious parents, at Orleans, in France, on the 17th of July, 1768. . . . The Bishop of Orleans had unhappily taken the odious constitutional oath ; and M. Badin, with the great body of the seminarians, determined that they would not be ordained by such a prelate. Accordingly, early in July, 1791, about a week before the great anniversary of the taking of the Bastile, he and the majority of his companions left the seminary, fearing, also, that on that day they might be involved in difficulties about the oath. Not being as yet in Holy Orders, he returned to his parents, with whom he remained until the 3d of November, 1791 ; at which time he left his father's house for Bordeaux, where he had determined to embark for America. . . . He was ordained priest by Bishop Carroll, in the old cathedral of St. Peter's, on the 25th of May, 1793." The question is thus left undecided ; and Miss Brownson, in her *Life of D. A. Gallitzin*, (p. 94) says : " Though the second priest ordained by Bishop Carroll, and in the United States, Prince Gallitzin could truly be considered the first-born of the American church ; Rev. Stephen Badin, ordained sometime previously, had been made a deacon before leaving his native land, France, and the United States gave him only the final consecration and commission ; but Father Gallitzin was all our own." He was ordained March 18th, 1795.

6. When the Indians of Maine, the faithful descendents of the martyred Father Rale's flock, heard that a Bishop had been appointed for the church in the United States, they sent him an address with a crucifix, as a symbol of their faith, requesting him to send

them missionaries. He was not at the time able to do so, but did soon after. In the meantime, however, he sent them an affectionate letter, dated September 6th, 1791. He also applied to President Washington for government assistance in this great work. But the President had no power under the Constitution to afford it. But in reply to the memorial of Bishop Carroll, which was dated March 20th, 1792, he sent the following letter.¹ Who can give the memorial of the Bishop, or tell where it or the letters referred to can be found?

“PHILADELPHIA, 10 April, 1792.

“SIR.—I have received and duly considered your memorial of the 20th ultimo, on the subject of instructing the Indians, within and contiguous to the United States, in the principles and duties of Christianity.

“The war now existing between the United States and some tribes of the western Indians prevents, for the present, any interference of this nature with them. The Indians of the Five Nations are, in their religious concerns, under the immediate superintendence of the Reverend Mr. Kirkland; and those who dwell on the eastern extremity of the United States are, according to the best information that I can obtain, so situated as to be rather considered a part of the inhabitants of the State of Massachusetts than otherwise, and that State has always considered them as under its immediate care and protection. Any application, therefore, relative to these Indians, for the purposes mentioned in your memorial, would seem most proper to be made to the government of Massachusetts. The original letters on this subject, which were submitted to my inspection, have been returned to Mr. Charles Carroll.

“Impressed as I am with an opinion that the most effectual means of securing the permanent attachment of our savage neighbors is to convince them that we are just, and to show them that a proper and friendly intercourse with us would be for our mutual advantage, I cannot conclude without giving you my thanks for your pious and benevolent wishes to effect this desirable end, upon the mild principles of religion and philanthropy. And, when a proper occasion

¹ *Lives of Deceased Bishops*, Clarke, vol. 1, pp. 84-87.

shall offer, I have no doubt but such measures will be pursued, as may seem best calculated to communicate liberal instruction, and the blessings of society, to their untutored minds. With very great esteem and regard, I am, sir, &c."²

THE OHIO VALLEY CATHOLIC HISTORICAL SOCIETY OF PITTSBURG.

As early as May 1879, the editor of the *RESEARCHES* made an effort to organize a Catholic historical society in Pittsburg, but without meeting with sufficient encouragement to continue. The idea was not, however, lost sight of. At length on February 1st, of the present year a meeting was called, when a large number of names were secured and the Society was organized.

The objects of the Society are, the investigation, collection and perservation of the early history, traditions, reminiscences and relics of Catholicity in the United States, and especially in Western Pennsylvania and the Valley of the Ohio, and the discussion in writing of matters relating to these subjects. The Society consists of active, corresponding and honorary members. The active members consist of life members, who become such by the payment of \$25, and annual members who pay \$2 per annum. The officers of the Society are a president, three vice-presidents, a recording secretary, a corresponding secretary and a treasurer, who are elected annually in December. These, with seven other members to be appointed by the president, constitute the Board of Government for conducting the business of the Society. The Board holds its meetings on the first Thursday of each month, except July and August. Members of the Society have the right to attend these meetings, to propose any matter for consideration, and to speak, but not to vote. The stated meetings of the Society are held on the third Thursday of January, March, May, September, and November, at 7.30 P. M.

A second meeting was held on the 15th at which a committee was appointed on constitution, which reported at the hall, No. 67 Fourth avenue, that had been secured in the meantime as the regular place of meeting, March 5th, when the rules of the Society were adopted, and the following officers were elected: President, Rev. A. A.

² *Writings of George Washington*, Sparks, vol. X. pp. 228, 229.

Lambing, first Vice-President, Chas. F. McKenna; second, Dr. Geo. H. Keyser; third, John M. Molamphy; Recording Secretary, Prof. J. B. Sullivan; Treasurer, Titus Berger. The Society again met April 16th, when a paper was read by the President on "The Establishment of the Catholic Hierarchy in the United States." The last meeting of the Society before the vacation was held May 28th, when papers were read by Samuel H. Gilson on the "History of Catholic Education in Western Pennsylvania;" by James Cain on the "Benefits and advantages of Historical Study and Research," and by the President on "The Foundation of the See of Pittsburg," given in this number of the RESEARCHES.

THE AMERICAN CATHOLIC HISTORICAL SOCIETY OF PHILADELPHIA

This Society was founded July 22d, 1884. The circular stating the objects of the Society remarks very properly that, up to the present time those who have labored in the field of Catholic history in America have had to rely mainly on their own individual and unaided efforts to collect material for their work. The objects of the Society are: First, to aid Catholic writers and speakers; second, to make the truth known, and, third, to found a library and a cabinet. The Society's dues are: \$50 for life members, \$5 per annum for active members and \$2 for contributing members.

The regular monthly meeting of the Society was held on Thursday, May 29th, in their room in Philopatrian Hall, 211 South 12th street. Very Rev. Thomas C. Middleton, D. D., O. S. A., President, in the chair. The meeting was largely attended. Two members were elected, and the Treasurer made a statement of the condition of the treasury. The result of the late public demonstration; the papers read by Rt. Rev. Mgr. Seton, and Very Rev. Dr. Middleton were spoken of and consideration given to the continuation of such public demonstrations, and the reading of papers on historical subjects to take place at short intervals.

The librarian reported having up to date on register donations of books, portraits, and relics to the number of 803, with over a hundred numbers yet unregistered. Among the donors were Rt. Rev. Bishop of Cleveland, Rev. P. Neale, of St. Inegoes, Md., and others.

Among the relics were autograph letters of Washington, Bps. Carroll, Cheverus, and Fenwick; a letter written by Rev. John McCloskey to Rev. John Hughes, in 1835, which being sent to the Cardinal he endorsed it as "John Cardinal McCloskey" on the same day and date fifty years after, in 1885.

The meeting adjourned to assemble at the call of the President. The anniversary meeting will be held July 22d.

The officers of the Society are, President, Very Rev. Thos. C. Middleton, first Vice-President, M. I. J. Griffin; second, Chas. A. H. Esling; Treasurer, Atlee Douredoure; Corresponding Secretary, F. X. Reuss, and Recording Secretary——.

THE UNITED STATES CATHOLIC HISTORICAL SOCIETY OF NEW YORK was incorporated in January, 1885. The Society is formed for social, literary and historical purposes; and the particular business and objects thereof shall be the discovery, collection and preservation of historical materials, relating to the introduction, establishment and progress of the Catholic Church and Faith in the United States, to the history and progress of Christian art and civilization, to Catholic American Bibliography, and to the evidences of Catholic Christianity furnished by American Ethnology, Linguistic and Political Development, the discussion of subjects, and the publication of essays, documents and rare works relating to the above, and the maintenance of an Historical Library and Museum of Historical Relics.

The officers of the Society shall be as follows: An Honorary President, a President, one Vice-President for each diocese and vicariate apostolic in the United States, having members in the Society, a Corresponding Secretary, a Recording Secretary, a Treasurer, a Librarian and seven Trustees, all of whom shall be elected annually by ballot.

The annual fee of members is \$10 for all those who enter the Society prior to January, 1886; after that an initiation fee of \$10 is also payable on entering. The privilege of becoming life members by paying \$100 in lieu of all payments for life, is extended to all. Benefactors are those who donate \$1,000. Patrons are those who found a Publication Fund sufficient to publish one historical volume each year, the series to be named after the donor.

THE HISTORICAL LIBRARY OF THE CATHOLIC DIOCESE OF PITTSBURG, which I commenced collecting in May, 1884, with the approval of the Bishop of Pittsburg, and which is fully explained in the HISTORICAL RESEARCHES for July, 1884, is gradually increasing. Up to the present \$58.75 have been contributed by ten persons, lay and cleric, and 166 books and pamphlets have been added. Donations of books, pamphlets, papers and manuscripts will be gratefully received and promptly acknowledged. Also contributions in money. The LIBRARY has no connection whatever with the RESEARCHES, or with the Ohio Valley Catholic Historical Society.

[illegible]

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The title of the document speaks for its importance. It is without doubt one of the most interesting that has been preserved in connection with the French occupation of Western Pennsylvania, and the reverend author has done a real service in giving the public an accurate translation of it. It is carefully annotated, and is prefaced with an introductory essay on the French in Western Pennsylvania. The text of the *Register* is given in both French and English.—*Pennsylvania Magazine of History and Biography.*

Rev. Mr. Lambing reproduces the French, giving what was by no means an easy task, a correct rendering into English, with notes, in which his local knowledge enables him to afford the student valuable aid. The notes show extensive research, and cover a multitude of topics. The *Register*, in its attractive shape, is now made accessible to all, and takes us back vividly to the French post where the chaplain, looking on the unbroken forest, said his Mass, confessed officers and men going forth to battle, and gave Christian burial to those who fell fighting for their king and country.—*American Catholic Quarterly Review.*

The translation has been accomplished with fidelity and accuracy. The reverend author has prefaced the translation with a very interesting and scholarly account of the French in Western Pennsylvania. The *Register* itself is a most important document, and in the attractive form in which it is now offered will prove a treasure to the library of any one who may be fortunate enough to secure it.—*Magazine of Western History.*

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